

More Space For God.

"Father! what hast thou grown to now?
A joy all joys above,
Something more sacred than a fear,
More tender than a love!
"With gentle swiftness lead me on,
Dear God, to see thy face;
And, meanwhile, in my narrow heart,
Oh make thyself more space!"

—SEL.

A Synopsis of a Sermon Preached in Mt. Zion M. E. Chapel, Everest, Kans., Sunday morning, May 2nd.

BY W. J. H. BAUMAN.

Text—Matt. 6:33. "But first seek ye the kingdom of God and his righteousness and all these things shall be added unto you."

Our relation personally to the religion of Christ is more especially a matter of life and character. In our text we have set forth the aim, business, and inclusiveness of a true and godly life. The kingdom of God is the aim of such a life. We do not care to spend time this morning to discuss this kingdom in its relation to locality. Its character is what we wish to consider. We regard character as paramount to all things else. Some people judge character by reputation, that is a mistake. Among infidels the kingdom of God has anything but a good reputation and yet infidels would rather bring up their children (they feel anxious that their children should possess good characters) under Christian influences than otherwise. The kingdom of God is not meat and drink but peace, love, joy in the Holy Ghost." Christ the head is called in prophecy "The Prince of peace." In Isaiah 2nd chapter we have this statement as to the character of that kingdom "Swords shall be beaten into plow-shares and spears into pruning hooks." And thus was worded the song of the angelic choir at the time of our Savior's birth; "Glory to God in the highest on earth peace and good will toward men."

It is therefore a kingdom of peace. Prophecy teaches that even the wild beasts shall under its sceptre become peacefully inclined. And what is more desirable than peace, in the family, in society, in the church? If heaven is only truly peaceful it will pay us to make all required sacrifices to get there. If hell only lacks peace it will pay to live a consecrated life to Christ to keep out of it. A noble aim indeed to aim for peace—peace internally—peace eternally.

Another quality of character this kingdom possesses is love. Love to God and man, pure, unselfish, practical love. Love "indeed and in truth," even such love as brought Christ into the world to save sinners. Self sacrificing love, a love that seeks the good only.

Joy is another characteristic of that kingdom. The prophet Nehemiah said, "The joy of the Lord is my strength." Even such a great and noble mind as that of President Garfield found great comfort in that truth while terribly suffering upon his death bed. A friend inquired as to his strength and the reply came, "The joy of the Lord is my strength." What nobler aspirations could we possibly possess than such as aim for true peace, love and such joy. Our second proposition is that the text embodies the business of a true and godly life.

"Seeking" the kingdom. This proposition comes to us as a matter of duty. It is indeed but a matter of duty on our part to live a good and noble life. None need be afraid of ever getting too good. We owe goodness to ourselves. We owe the influence of goodness to each other. We are mutually responsible to each other. We may not be able to reach very high intellectually, but thank God the most unlearned of us can attain as high in Christian goodness as the most developed.

There is an issue before us. We are creatures of choice. We can choose life and live or death and die. God has no pleasure in the death of sinners hence has placed before me life as well as death. I like the way Sam Jones said he would use that faculty in case an issue presented itself for his decision. He said, "I would just slip up to the ear of God and I would ask, God on which side are you? and God's side I will be." We should not consult consequences. We should only be concerned about what is right and then make it the business of our life to seek the right.

We should seek the kingdom of God and his righteousness of God in life and character and then God will take care of us. Many people are much

concerned about hell. I don't see why. Just let us do right and hell won't bother us. This truth lies embodied in the inclusiveness of our text. "All these things shall be added unto you." In the foregoing of the chapter in which our text is found the Savior makes reference to the concern that men have in regard to the temporal things of this life then urges obedience to God and trust toward him as to the consequences. Men who obey God and then put their trust in him will get through all right. Such men in singleness of heart will do their duty in the world in "serving the Lord;" they will not be "slothful in business." God's word enjoins industry. It teaches "they who don't work shall not eat." We are not to be concerned (trouble ourselves) about the morrow. The present is what should engage us. Tomorrow belongs to God. Many people are more concerned about heaven than they are about preparing for it. Let us discharge present duty and then the same God who helped and protected Daniel, Shadrach, Meshach, and Abednego, will help and protect us. God is reliable. It is safe to trust him.

Punishment of the Wicked.

BY LAURA SLOTTER.

In my store of treasured thoughts I always have a few favorites, and to have one of these called for by Bro. Mallott, in No. 17, was very pleasing to me.

I often wonder how any one can be willing to say that "everlasting punishment" don't mean everlasting punishment; because by thus admitting, everlasting life would be divested of its charm. Everlasting surely does not mean continuation when applied to life, and cessation when applied to punishment. Everlasting life, has a very precious sound to a true believer, while everlasting punishment is as listening to a tale in which we cannot become interested, it does not terrify us, because we expect to escape it.

God is good, merciful, and just. Many people are good and merciful; but when it comes to dealing out justice, how very few, if any are competent.

We allow sympathy, prejudice, &c., to overcome our better judgment, and then we shrink back, glad to remember that in the word we read, "Vengeance is mine, I will repay saith the Lord."

By remembering that it is written, "His ways are above our ways as high as the heavens are above the earth, and that He saw the end from the beginning," but most and best of all, that He it was who devised the beautiful plan of salvation. I think we ought to be willing to admit that He had the knowledge and ability to make the whole arrangement perfect, from beginning to end. "For God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." St. John 3:16.

The offer is so full of kindness, the terms so easy and reasonable that I should shrink from the awful responsibility of lessening the terrible sentence, pronounced upon those who accepted it not. Let us show our confidence in his wisdom by taking him at his word, instead of paving and smoothing the road for the ungodly by advancing the idea that everlasting punishment is improbable.

None will be doomed to eternal punishment, unless they have sinned the great sacrifice; and then we have no right to screen them from the penalty of the law. What does a law amount to without a penalty? The law with its attendant promises and penalties was issued by the same great Law Giver. And "what God hath joined together, let no man put asunder."

Let us picture a company of little children, left alone by their teacher, with orders to play and enjoy themselves, but to be sure and not go near the fire, for remember dear children, fire will burn. After awhile one speaks out and says, O the fire is so nice, I don't believe it would harm us, and another says, that if it was dangerous they wouldn't have been allowed to stay so near it, until it seemed as though they were all going to be doubtful. But (and good luck for them) there happened to be a faithful little Mary among them, who became very indignant at their doubtful disputings and, stepping to the front, orders them to be still, saying "It's so, fire will burn and I know it, cause teacher said so." Now I think we ought always to do like little Mary, say, it's so, because God said so.

I believe it is right and just that the wicked should be punished for their wrong doings, just as much as that the righteous should be rewarded for their labors; for did not God say that every one should receive according to the deeds done in the body?

One day a lady came to me asking whether I had ever read the history of the Martyrs, remarking that she didn't like a religion that caused so much suffering and bloodshed. Oh, I replied, you

need not be so shocked at that, we of today who are earnest workers for the Master, have just as much to endure, only in a different way.

Decapitation is but the work of a moment, but these glaring, sickening inconsistencies which exist among professing but not possessing Christians, with which we have to battle all the way, cause sufferings, which pen would fail to portray or tongue to describe.

Now justice demands that these sufferings which are endured for righteousness' sake should not be without their reward. And as God is angry with the wicked every day, is it not reasonable to believe that his wrath can in no way better be appeased than by punishing those who delighted in tormenting His dear children?

It makes me so glad to think of His kindness in promising to mete out justice to our persecutors for us. How dreadful if that duty should have fallen to us, with our limited understandings we would not be able to comprehend the magnitude of the transgressions, and consequently, could not mete out justice properly. His great loving heart is ever yearning for the affection of our hearts; and he deserves it, so that I am not surprised that he has a terrible doom pronounced upon those who try to alienate or drive us from him. Let us stick close to him, believe his word, and when the proper time comes we will all see clearly, that truth and equity are of God.

Columbiana, Ohio.

Wrongs Never Outlaw.

There is nothing more unwelcome to a wrongdoer than to be reminded of the wrongs which he has done. Having carried his point, accomplished his purpose, and done his worst to ruin, defraud, crush or destroy the object of his dislike, he is suddenly possessed with a great desire for peace and quiet; he does not wish to be reminded of his iniquities, and kept in a constant broil; he desires that bygones may be bygones; that everything may be dropped, leaving him to hold on to everything; and that all things may be peaceable and lovely, and that the fellowship may be sweet and unbroken without repentance, reformation or reparation.

Such men forget that wrongs never outlaw, and that nothing is ever settled until it is settled right; and that over-looking, dropping or forgetting a wrong thing does not heal, remedy, or rectify it. Right is right, and any man, or set association of men, who have been instrumental in inflicting wrongs upon others, have simply to confess their wrongs, undo them, rectify them, and make confession and satisfaction to those whom they have injured.

It may be a hard thing to do this, but it will be harder not to do it; it may be very trying to acknowledge wrong and correct it; it will be very much more trying to meet it in the great day of accounts. It may be pleasant to have persons who are injured, defrauded of their rights, and outraged in various ways, accept it all in the spirit of meekness, and allow the perpetrators of the outrages to pass unchallenged, and profess great piety and sanctity, until they find opportunity to impose upon others and inflict wrongs upon them; but this does not make such things right, and until things are made right, there is no permanent prosperity, no divine blessing to be expected.

Let the men who have done wrong make things right. Let them like Zaccheus restore fourfold; let him who hath stolen steal no more; let the man who has invented and peddled falsehoods, take them back and confess them; let the associated bodies who have established iniquity by law and votes, repent of their wrong doings and make them right, and then they may with some degree of confidence seek the Lord who hates iniquity, and expect His blessing to come upon them.

—THE CHRISTIAN.

Prayer at the Door of a Rum-shop.

Mr. Millar observed: "A man who was saved from intemperance with whom I was speaking, told me that sometime ago, he was strongly tempted to return to his evil ways. He yielded so far to the temptation as to go right to the door of a public house, but just as he was about to enter he lifted up his heart to God in prayer, and cried: 'Lord, help me, for Jesus Christ's sake.' Immediately the desire for drink was quenched. God always with the temptation makes a way of escape to all those whose real desire is to be delivered from it and preserved from sin. If all poor weak and tempted ones would but believe how much more willing God is to give than we are to ask, they would be saved from much mischief and misery."